कृत्य रत्नाकरः

BIBLIOTHECA INDICA
A COLLECTION OF ORIENTAL WORKS.

कृत्यरत्नाकरः ।

महासान्धिविग्रहिक-श्रीचण्डेश्वरठक्कुरविरचितः ।

KṚTYARATNĀKARA

A TREATISE ON SMṚTI.

BY

CAṆḌEŚVARA ṬHAKKURA.

EDITED BY

PAṆḌIT KAMALA-KṚṢṆA SMṚTITĪRTHA.

Work Number
237.
Fasc. VI.



Issue Number
1479.
New Series.

(Completing the work.)

CALCUTTA:
Printed at the Baptist Mission Press.
Published by the Asiatic Society of Bengal, 1, Park Street.
1925.

NOTICE.

BIBLIOTHECA INDICA

PUBLISHED BY

THE ASIATIC SOCIETY OF BENGAL.

THE Bibliotheca Indica is a collection of works belonging to or treating of Oriental literatures and contains original text-editions, as well as translations into English, and also bibliographies and studies.

The publication was started in 1849, and consists of an Old and a New Series. The New Series was begun in 1860, and is still running.

As a rule the issues in the series consist of fascicles of 96 or 100 pages print, though occasionally numbers are issued of double, triple or larger bulk, and in a few cases even entire works have been published under a single issue number. Several different works are always simultaneously in progress. Each issue bears a consecutive issue number. The Old Series consists of 265 issues; in the New Series, till January 1st, 1925, inclusive, 1477 issues have been published. These 1742 issues represent 240 different works; these works again represent the following literatures:—

Sanskrit, Prakrit.
Rājasthānī, Kāshmīrī, Hindī.
Tibetan.
Arabic, Persian.

Several works published are partly or wholly sold out, others are still incomplete and in progress. A few works though incomplete, have been discontinued.

Various price lists and notices concerning the Bibliotheca Indica are available and may be had on application. Other lists are in preparation. Revised lists are published from time to time.

The standard sizes of the Bibliotheca Indica are three:—

Demy (or small) octavo.
Royal (or large) octavo.
Quarto.

The prices of the Bibliotheca Indica as revised in 1923 are based (with some exceptions) on the following scale per unit of 96 or 100 pages in a fascicle as the case may be:—

BIBLIOTHECA INDICA.

WORK No. 237.

KṚTYARATNĀKARA.

SANSKRIT TEXT.

कृत्यरत्नाकरः ।

महासान्धिविग्रहिक-श्रीचण्डेश्वरठक्कुरविरचितः ।

KṚTYARATNĀKARA

A TREATISE ON SMṚTI.

BY

CAṆḌEŚVARA ṬHAKKURA.

EDITED BY

PAṆḌIT KAMALA-KṚṢṆA SMṚTITĪRTHA.

PRINTED AT THE BAPTIST MISSION PRESS.
PUBLISHED BY THE ASIATIC SOCIETY OF BENGAL.

CALCUTTA.
1925.

PREFACE.

It is necessary to say a few words about the author and his works in presenting to the public this treatise. Pandit Caṇḍeśvara Ṭhakkura's works of the "Ratnākara" (रत्नाकर) series are (1) Kṛtya Ratnākara (कृत्यरत्नाकर), the present publication, (2) Gṛhastha Ratnākara (गृहस्थरत्नाकर), (3) Dāna Ratnākara (दानरत्नाकर), (4) Pūjā Ratnākara (पूजारत्नाकर), (5) Śuddhi Ratnākara (शुद्धिरत्नाकर), and (6) Vivada Ratnākara (विवाद-रत्नाकर). Another treatise, Vyavahara Ratnakara, is also mentioned to be seventh of the series. The manuscripts of the second to the fourth of the series are also now being collected and collated by me for publication, in due course, if possible, under the patronage of the Asiatic Society of Bengal.

Caṇḍeśvara Ṭhakkura was a *Maithili* (मैथिलि) Brāhmaṇa and flourished during the period of the Karnata dynasty of Mithila. It appears from his introductory remarks in the treatise that his grandfather Devāditya (देवादित्य), was minister to Hara Singha Deva (हरसिंहदेव).[1] King of Mithilā (मिथिला), and his father Bīreśvara Ṭhakkura (वीरेश्वरठक्कुर) also held the same position. He succeeded his father and was Sāndhi Bigrahik (सान्धि-विग्रहिक), a joint post of minister of peace and war. The duties of this high position required the combination of erudite scholarship, knowledge of the tactics of war, valour and administrative qualities. He conducted successfully an expedition to Nepal and established there the supremacy of Hara Singha Deva referred to later on in this preface. He was the first Brāhmaṇa from an outside territory who touched and worshipped the celebrated Deity "Paśupatinātha" (पशुपतिनाथ) of Nepal. He made a gift of many villages to Brāhmaṇas and also had a very large tank excavated in Abhirāmpura (अभिरामपुर).

---

[1] Some say Hari Singha Deva (हरिसिंहदेव), but in several manuscripts Hara Singha Deva (हरसिंहदेव), is mentioned.

To determine the age of his existence, we find that he flourished long before Raghunandana Bhattācārya, the great Bengali scholar, who flourished in the latter half of the sixteenth century and who has quoted the Ratnākara series freely as authority in several of his compilations; and the following are some of the instances :—

Śuddhi Ratnākara (शुद्धिरत्नाकर)—In Mumurṣumṛtā Kṛtya of Śuddhi-tattva (मुमुर्षुमृतकृत्य of शुद्धितत्त्व).

Gṛhasthā Ratnākara (गृहस्थरत्नाकर)—In Sāmānya Kāṇḍa of Udbāha-tattva (सामान्य-काण्ड of उद्वाहतत्त्व).

Pūjā Ratnākara (पूजारत्नाकर)—In Deva Pūjā Prakaraṇa of Ahnika-tattva (देव-पूजाप्रकरण of आह्निकतत्त्व).

Ratnākara generally (रत्नाकरमत)—In Gaṅgā Māhātmya of Prāyaśchittā-tattava (गङ्गामाहात्म्य of प्रायश्चित्ततत्त्व).

Kṛtyā Ratnākara (कृत्यरत्नाकर)—In Nāga-pañcamī of Tithi-tattva (नागपञ्चमी of तिथितत्त्व).

In all cases Raghunandana has shown a great appreciation of the Ratnākara series as authoritative texts.

In regard to internal evidences concerning his age, the following Sloka occurs at the end of his treatise Vivada Ratnakara (विवादरत्नाकर), which has been published in the Bibliotheca Indica of the Asiatic Society of Bengal :—

रसगुणभुजचन्द्रैः सम्मिते शाकवर्षे
सहसि धवलपक्षे वाग्मती सिन्धुतीरे ।
अदित तुलितमुच्चैरात्मना स्वर्णराशिं
निधिरखिलगुणानामुत्तरः सोमनाथः ॥

This shows that the author was in Nepal in 1236 Saka or about six centuries ago, when he performed the religious rite of (तुलापुरुषदान) making gifts weighing equal to one's own body, on the banks of the river Bagmati (वाग्मती). Caṇḍeśvara

Ṭhakkura (चण्डेश्वरठक्कुर) has also referred to Paṇḍit Halāyudha (हलायुध) of Lakṣaṇa Sen's (लक्ष्मणसेन) court and to the Dāna sāgara (दानसागर) of Ballāla Sena (वल्लालसेन) in his treatises and these references establish the fact that he flourished after them. I may also incidentally mention in this connection that in one of the four manuscripts which has been used for this edition and which belongs to the Government collection in the Asiatic Society of Bengal, it is stated that the manuscript copy was written in (लं सं) Lakhana Sambat 392, or more than four hundred years ago.

As regards other corroborative sources concerning the age of the author, Nānyūpa or Nānyadeva (नान्यूप or नान्यदेव) is said to be the head of the Karṇāṭaka family of Nepal and the founder of the Simraol dynasty of Mithilā. He flourished about 1097 A.D., and his descendants were Gangādeva, Nṛsingha, Rāmasingha, Śaktisingha, Bhūpālasingha and Harisingha,[1] whose age was at about 1324 A.D., as would appear from the following circumstance. Gyasuddin Tugluk, Emperor of Delhi, when returning with an army after an expedition to Bengal about 1324 A.D., was met on the way by Rājā Hari Singha Deva of Simraol and defeated him. Hari Singha Deva escaped to Nepal and founded a kingdom there. (Professor Cecil Bendall's 'History of Nepal and Surrounding Kingdoms,' published in the *Journal* of the A.S.B., Vol. LXXII, Part I, page 14.) Caṇḍeśvara was minister of Hari Singha Deva and it appears from the above that he flourished about 600 years ago or about 240 years before Raghunandana, the age of whose works has been determined to be after 1560 A.D. I am indebted to my friend Paṇḍit Binod Behari Bidyabinod of the Archæological Department of the Government of India, for the historical facts referred to above.

Vidyapati is said to be a descendant in the third generation from Candeśvara's uncle.

It is of interest to quote here the following two ślokas which

---

[1] Duff's chronology of India, page 134.

form the concluding portion of the introduction to Kṛtya Ratnākara.

विश्राणः कल्पवृक्षं क्वचन परिसरे कामधेनुं दधानः
क्वाप्यन्तः पारिजातं क्वचिदपि च दधद्दोषयाद्दोविमुक्तः ।
श्रीमच्चण्डेश्वरेण स्मृतिनिगमविदा तन्यते तेन तद्वत्
विष्णुव्यासादिवाक्यस्फुरदमृतमयः कृत्यरत्नाकरोऽयं ॥

यस्मिन्न किञ्चिदपि शंसति कामधेनु
र्यन्नेष्टमल्पमपि कल्पतरुर्न दत्ते ।
धत्ते न गन्धमपि कञ्चन पारिजात
स्तत् सर्व्वमेष विविनक्ति नयप्रवीणः ॥

In these two ślokas (श्लोक), he refers to the old and authoritative important compilations Kāmadhenu (कामधेनु), Kalpataru (कल्पतरु), and Pārijātā (पारिजात), and felicitously expresses that in Kṛtya Ratnākara (कृत्यरत्नाकर), he supplements whatever is wanting and whatever is not elaborately expounded in the above compilations. The composition of the ślokas also shows the poetical qualities of the author.

There are twenty-two chapters (तरङ्ग) in the present work as noted by the author in the introduction. The first chapter relates to the theory of religion (धर्म्मनिरूपण), the second to definitions (परिभाषा), the third to the description of the months (मासपरिस्थिति), the fourth to fifteenth to the duties and rites to be performed during each of the twelve months, the sixteenth to Malamāsa (मलमास), the seventeenth to miscellaneous subjects (प्रकीर्णतरङ्ग), the eighteenth to rites and ceremonies of the several week days (वारविधितरङ्ग) and to religious vows (व्रतविधितरङ्ग), the nineteenth and twentieth to the sun's passage from one sign to another (रविसंक्रान्ति), the twenty-first to the new moon (अमावस्या), and the twenty-second to eclipses (ग्रहण). It would appear from the above that there are three distinct divisions in the work. The first part deals with the theories of religion and definitions and runs up to first eighty pages; the second part in thirteen chapters delineates the religious rites of the twelve months of the year and covers pages 81 to 560; and the third part in seven chapters running from pages 561 to 640, deals with the new moon, eclipses, etc. In the chapter on the theory

of religion (धर्म्मनिरूपण तरङ्ग), the author, in four sections, namely स्वरूप, फल, निमित्त, and परिमाण, handles his subject most, eruditely, and the different phases are discussed there in a new light which does not appear in many of the authoritative compilations on the subject. In the twelve chapters dealing with the months of the year, details are given of all the rites and ceremonies prescribed by Smṛti (स्मृति) and the Purāṇas (पुराण) in a very instructive and useful way. Special mention may be made of the section dealing with खञ्जनदर्शन (having a sight of the bird Khanjana) in the chapter relating to the month of Āśvina (आश्विन), where the subject is dealt with in such a comprehensive way as is not found in any other compilation.

Four manuscripts of the Kṛtya Ratnākara, indicated as A, B, C, and D in the foot-notes, have been collated for the present edition. The first, indicated as A, belongs to the Asiatic Society of Bengal, the second, B, to the Darbhanga Library, the third, C, to the Government Collection in the Asiatic Society of Bengal and the fourth, D, to the Library of the India Office in London. There are very few copying errors in the manuscripts marked C and D, the former, marked C, is especially reliable and concludes with the date, in the Nepalese era, of the completion of the writing. I am indebted to the Asiatic Society of Bengal for kindly obtaining on loan the copy marked D from the India Office and also to Babu Ashutosh Chatterji, District Judge of Laheria Serai for the manuscript marked B.

For centuries there have been divergences of opinion regarding the interpretation of religious texts between the Maithili (मैथिलि) and the Gour (गौड़) Paṇḍit Samaj. Evidence of this is shown in many Gauria and Maithili religious text books and compilations, where one or other of the views is deprecated. There are instances also in which the Gauria Paṇḍit corroborates his own views of the text by quoting the Maithili Paṇḍit and *vice versā*. In Kṛtya Ratnākara also such instances occur and in many cases the author corroborates his views by quoting from Gauria texts.

It will be of interest to note a few salient points of differ-

ence in opinion between Caṇḍeśvara and Raghunandana, as the latter is looked upon as the sole authority in religious and social matters by the Hindus of Bengal.

Raghunandana says:

(1) On the Daśaharā (दशहरा) day, bathing is efficacious in the Ganges only.

(2) On the Maghā Trayodaśi (मघात्रयोदशी) day, any one having male issue should perform the Śraddha *without* boiled rice offerings (पिण्ड).

(3) *Jayanti Yoga* (जयन्तीयोग) occurs *at midnight* of the eighth day after the new moon (कृष्णाष्टमी) in the month of Bhādra (भाद्र) if Rohinī Yoga (रोहिणीयोग) exists at the time.

Caṇḍeśvara says:

(1) On the Daśaharā day, bathing is efficacious in any river.

(2) Any one having male issue should perform the Śraddha without boiled rice offerings (पिण्ड) in Maghā Śraddhas (मघाश्राद्ध) only. In the case of Magha Trayodaśi Śrāddha (मघात्रयोदशीश्राद्ध), boiled rice offerings (पिण्ड) should be given by all.

(3) Jayantī Yoga occurs *at any time* of the eighth day after the new moon in the month of Bhādra if Rohinī Yoga exists.

A comprehensive index has been added for easy reference. The names of the Samhitā (संहिता), Purāṇa (पुराण), and Smṛti compilations (स्मृतिनिबन्ध) and also of the authors and the Ṛṣis (ऋषि) quoted by Caṇḍeśvara have been added in the index.

In conclusion I have to express my grateful acknowledgments to the Asiatic Society of Bengal for the kind permission accorded to me to edit this rare and valuable manuscript and also to Mr. Johan van Manen, General Secretary to the Asiatic Society of Bengal, for the encouragement and advice he freely bestowed.

KAMALA KRISHNA SMRITITIRTHA.

BHATPARA,
DISTRICT 24-PARGHANAS.
20th November, 1924.

भूमिका ।

मैथिलभूसुरस्य चण्डेश्वरस्य कृतिः कृत्यरत्नाकरोऽयमेतत्कोविद-प्रणीत स्मृतिनिबन्धरत्नाकरान्तर्गतः प्रथमो ग्रन्थः । ग्रन्थारम्भे च ग्रन्थकार-प्रदत्तपरिचयेनैवं ज्ञायते यथाऽस्य पितामहो देवादित्यो मिथिलाधिपते-र्हरिसिंहदेवस्य सान्धिविग्रहिक आसीत् तदनु तत्तनयो वीरेश्वरठक्कुरो-ऽस्य पिता तदेव पदमलङ्कृतवान् तदनु च वीरेश्वराङ्गजनिरसौ चण्डेश्वर-ठक्कुरस्तदेव पितृपैतामहं पदं स्वगुणैरधिरुरोह ।

सान्धिविग्रहिकश्चण्डेश्वरठक्कुरो नेपालभूपतिं विजितवान् । भगवतः पशुपतिनाथस्य च नेपालराजेतरकृतपूजायामङ्कस्पर्शनं तदुपज्ञमभूत् । यश्च नेपाले स्वोपजीव्यभूपतेर्हरिसिंहदेवस्याद्वयं प्रभुत्वं संस्थाप्य बहूंश्चाग्र-हारान् ब्राह्मणसात्कृत अभिरामपुरे च विशालं सरो निर्म्मायाक्षयां कीर्त्तिमरक्षत् ॥

गौड़ीय धर्म्मव्यवस्थापक रघुनन्दनभट्टाचार्य्यपादेभ्योऽयं निबन्धकारः पूर्व्वतनः, तन्निदर्शनञ्च यदमी रघुनन्दनभट्टाचार्य्याः स्वीयाष्टाविंशतितत्त्वेषु बहुषु स्थानेषु चण्डेश्वरीयरत्नाकरमतमुपजीव्यतया दर्शितवन्तः । अन्य-च्चासौ लक्ष्मणसेनसभास्ताराणां हलायुधपादानां परवर्त्ती यस्मादनेन स्वग्रन्थे तेषां वचांसि प्रमाणत्वेनावतारितानि दृश्यन्ते । चण्डेश्वरः कदा मिथिलामलङ्कृतवान् तच्च सम्यक् तल्लिपित एवावगम्यते एसियाटीक सभानुमतविब्लोथिकायामेतद्ग्रन्थकर्त्तुर्विवादरत्नाकराख्यमन्यत् पुस्तकं मुद्रित-मास्ते तद्ग्रन्थोपसंहारे ग्रन्थकर्त्तुरेवं परिचयो लभ्यते यथा—

रसगुणभुजचन्द्रैः सम्मिते शाकवर्षे,
सहसि धवलपक्षे वाग्मतीसिन्धुतीरे ।
अदित तुलितमुच्चैरात्मना स्वर्णराशिं
निधिरखिलगुणानामुत्तरः सोमनाथः ॥

एतेनैतत्प्रमाणितं यथाऽयं षट्शतवर्षपूर्व्ववर्त्ती खृष्टीय चतुर्द्दश-शताब्दीयः। विवादरत्नाकरसम्पादकोऽप्येतत्प्रमाणमुपजीव्य षट्त्रिंश-दधिकद्वादशशतशाके ग्रन्थकर्त्तुस्तुलापुरुषदानमङ्गीकृत्य एवमेवास्य समय-मवधारितवान्। परन्तु मदीयबाल्यबन्धुर्विनोदविहारिविद्याविनोद-श्चण्डेश्वरकालपरिचायकं निम्नोक्तं महाजनवचश्च प्रदाय उपकृतवान्। तेन चापि वचसा तदेव समर्थितम्। यथा—

खृष्टीय चतुर्विंशत्यधिकत्रयोदशशततमे संवत्सरे दील्लीश्वरस्य गीयासुद्दिन्तोगलगवाहादूरस्य सैन्यैः संघर्षं प्राप्य पराजितो मिथिला-धिपतिर्हरिसिंहदेवो नेपालमाश्रितवान् अस्यैव मन्त्री रत्नाकरकृच्चण्डेश्वर-ठक्कुर आसीत्। (Professor Cecil Bendall's 'History of Nepal and Surrounding Kingdoms.') इति।

सुतरामसौ चण्डेश्वरठक्कुरो रघुनन्दनभट्टाचार्य्येभ्यः सार्द्धद्विशत वर्षतोऽग्रवर्त्ती खृष्टीय चतुर्द्दशशताब्दीयो मैथिलो धर्म्मव्यवस्थापकः। हरिसिंहदेवस्य मैथिलभूपतेः सान्धिविग्रहिकश्च। ग्रन्थारम्भे च ग्रन्थकर्त्रा यत् श्लोकद्वयं विरचितं तेनैवास्य कवित्वं ग्रन्थस्य च कामधेनुकल्पतरु-पारिजातानां निबन्धानामनुवर्त्तित्वं क्वचित्तेभ्यो वैशिष्ट्यञ्चावधार्य्यते॥

विभ्राणः कल्पवृक्षं क्वचन परिसरे कामधेनुं दधानः
क्वाप्यन्तः पारिजातं क्वचिदपि दधद्दोषयादोविमुक्तः।
श्रीमच्चण्डेश्वरेण स्मृतिनिगमविदा तन्यते तेन तद्वद्
विष्णुव्यासादिवाक्यस्फुरदमृतमयः कृत्यरत्नाकरोऽयम्॥

यस्मिन्न किञ्चिदपि शंसति कामधेनु-
र्यच्चेष्टमल्पमपि कल्पतरुर्न दत्ते।
धत्ते न गन्धमपि कश्चन पारिजात-
स्तत् सर्व्वमेष विविनक्ति नयप्रवीणः॥

श्लोकद्वयेनास्य कवित्वं ग्रन्थस्यापि कल्पतरुप्रभृतिनिबन्धानुसारित्वं तेभ्यः क्वचिद्वैशिष्ट्यञ्च सम्यक् व्यज्यते।

ग्रन्थेऽस्मिन् द्वाविंशतितरङ्गा विनिर्द्दिष्टाः तैश्च काण्डत्रयमभिव्यज्यते। तत्र प्रथमो धर्म्मनिरूपणतरङ्गो द्वितीयश्च परिभाषातरङ्गोऽशीतिपत्रैः परिसमाप्तः। इदन्तु प्रथमं काण्डं। ततः सामान्यमासतरङ्गसहित द्वादशमासीय द्वादशतरङ्गात्मकं द्वितीयं काण्डं षष्ट्यधिकपञ्चशतपत्रैः समापितं। तृतीयञ्च काण्डं मलमास संक्रान्ति ग्रहण प्रकीर्णकवारविध्य-मावस्याव्रततिथिवेधात्मकं चत्वारिंशदधिकषट्शतपत्रैः सप्ततरङ्गैः परि-समापितम्।

ग्रन्थस्यास्य सम्पादने यानि चत्वार्य्यादर्शपुस्तकान्युपलब्धानि तेषु क-चिह्नितं एसियाटीकसोसाइटीतः, द्वितीयं ख-चिह्नितं द्वारवङ्ग-राजकीयपुस्तकागारात्, तृतीयं ग-चिह्नितञ्च गवर्णमेन्टपुस्तकालयात्, चतुर्थञ्च घ-चिह्नितं लण्डनस्थेण्डिया आफिषनामकपुस्तकालयात् संगृहीत-मासीत्। पुस्तकचतुष्टयेषु ग-चिह्नितमनेकत्र खण्डितमपि सुविशुद्धम्। तच्च द्वानवत्यधिकद्विशतसम्मितलक्ष्मणसंवत्सरे लिखितमिति पुरातन-मादर्शपुस्तकम्। क्वचित् क्वचित् मूलपुस्तकपाठोऽपि निम्ने प्रदत्तः।

अन्यानि च यानि पुराणसंहितादीनि मूलपुस्तकानि एतत्-सम्पादने प्रयोजनीयतया उपलब्धानि तानि सर्व्वाण्येव एसियाटीक-सोसाइटीपुस्तकागारात् मिलितानि।

यस्याश्च आदेशेन ममैतत् प्राचीनपुस्तकसम्पादनकर्त्तृत्वं सञ्जातं परिशेषे तामेसियाटीकसोसाइटीसभां प्रति सबहुमानं कृतज्ञतां प्रदर्शयामि।

श्रीकमलकृष्णस्मृतितीर्थः।

भाटपाड़ा,
१० कार्त्तिक।
१८४६ शाक।

षट्चत्वारिंशदधिकाष्टादशशतशकीय
चान्द्रकार्त्तिकस्य दशमदिवसे।

कृत्यरत्नाकर-विषयसूची।

कृत्यरत्नाकरधृत-संहिताकार-ऋषीणा-
मकारादिक्रमेण नामसूची ।

संहिता नामानि ।

संग्रहग्रन्थनामानि ।

संग्रहकारनामानि ।

पुराणनामानि ।

अन्यान्य-ग्रन्थनामानि ।



श्लोकसूची।

अ

छ

ज

त

य

र

ल

व

शुद्धिपत्रम् ।

पृः	पं	अशुद्धं	शुद्धम्
२३	१	दित्यः	दित्येव
२५	१०	सारिणा	सारिणाम्
३०	४	हारोता	हारीता
५६	२१	अञ्जनादिः	अञ्जनादेः
७६	१०	शवलिङ्गं	शिवलिङ्गम्
१०८	९	श्वत	श्वेत
११४	१९	दव्यै	देव्यै
१२०	२१	३	२
१४१	७	त्र्यां	रात्र्यां
१४८	८	रिक्यस्य	वाक्यस्य
१९३	११	वशाखे	वैशाखे
२०२	५	नुरैः	नरैः
२०६	१	स्मति	स्मृति
२०९	१	नाथ	नाथो
२१८	९	प्रावृटम्	प्रावृट्सु
२२०	३	रूद्र	रुद्र
२२२	१६	त्रपर्व्वणा	त्रिपर्व्वणा
२३०	४	नभस्य	नभस्ये
२३९	२	पृष्ठागृहीतया	पृष्ठाप्रगृहीतया
२३९	२२	वत्तिनः	वर्त्तिनः
२४७	४	गृह्नीष्व	गृह्णीष्व
२६२	१७	प्रदक्षिणा	प्रदक्षिणां
२८८	४	म्भृतः	सम्भृतः
२८९	१८	भूमि	भूमिं

पृः	पं	अशुद्धं	शुद्धम्
२९० ...	१६ ...	म्रानं ...	स्नानं
२९५ ...	१६ ...	कुर्वन् ...	कुर्व्वन्
२९५ ...	२२ ...	दिङ्मखः ...	दिङ्मुखः
२९८ ...	३ ...	वल्कलः ...	वल्कलैः
३०५ ...	८ ...	सर्व्व ...	सर्व्वे
३१८ ...	९ ...	उर्द्धं ...	ऊर्द्धं
३२१ ...	१३ ...	चापरे ...	चापरा
३२५ ...	८ ...	कामोः ...	कामो
३६२ ...	१६ ...	शिल्पशास्त्र ...	शिल्पशास्त्रे
३६६ ...	७ ...	नराज ...	नीराज
३६८ ...	३ ...	सकटस्थे ...	शाकटस्थे
३७६ ...	१४ ...	युद्ध ...	युद्धं
३८७ ...	२१ ...	दयाम्बुभवे ...	हृदयाम्बुभवे
४२३ ...	७ ...	वह्नि ...	बह्नि
४२४ ...	१५ ...	स्नातव्य ...	स्नातव्यं
४२६ ...	११ ...	रुद्र ...	रुद्रै
४४६ ...	९ ...	स्नानो ...	स्नानः
४६२ ...	४ ...	भूत ...	भूतः
४९३ ...	१९ ...	तिलः ...	तिलैः
५०३ ...	१६ ...	विशेषतः ...	विंशेषतः
५१५ ...	पत्रचिह्नम्	११५ ...	५१५
५२२ ...	६ ...	तथति ...	तथेति
५५६ ...	७ ...	यथोदिष्टाः ...	यथोद्दिष्टाः
५६४ ...	१ ...	मात्रेपि ...	मात्रेऽपि
६०६ ...	६ ...	पात्रण ...	पात्रेण
६१५ ...	१ ...	पुरणे ...	पुराणे

Size.	Contents.	Per unit of 96 or 100 pages.
Demy octavo ..	Oriental text only	Rs. 0-12-0
	Text and translation, English notes, etc., mixed; or translation only	„ 1-0-0
Royal octavo ..	Oriental text only	„ 1-0-0
	Text and translation, English notes, etc., mixed; or translation only	„ 1-4-0
Quarto ..	Oriental text only	„ 2-0-0
	Text and translation, English notes, etc., mixed; or translation only	„ 2-8-0

There are some exceptions to this scale, which in each case will be indicated in the price lists. For the calculation of prices each part of a unit in excess of the 96 or 100 pages counts again as a full unit.

Single issues may be bought separately, but three years after the completion of a work no complete sets are broken for the sale of loose component parts.

Each issue bears, besides its issue number, a fascicle number indicating its place in the work and volume to which it belongs.

With the issue of this Notice all previous prices and price lists are cancelled.

CALCUTTA,
1st *January*, 1925.

The publications or information about them are obtainable from the Asiatic Society of Bengal, No. 1, Park Street, Calcutta, or from the Society's Agents:—

MESSRS. LUZAC & CO., 46, Great Russell Street, London, W.C.

M. PAUL GEUTHNER, 13, Rue Jacob, Paris, VIe.

BUCHHANDLUNG OTTO HARRASSOWITZ, 14, Querstrasse, Leipzig.

MESSRS. THACKER, SPINK & CO., 3, Esplanade East, Calcutta.

Residents of Europe should order from the Agents.

When ordering direct from the Society the following rules should be observed:—

Orders should be addressed to the Asiatic Society of Bengal and not to any Official by name or title.

All Cheques, Money Orders, etc., should be made payable to the "Treasurer, Asiatic Society of Bengal."

Orders for books should be accompanied by a full name and address, legibly written, and should be sent on a separate sheet of paper containing no other communication.

In India books are supplied by V.-P.P.